

ARTICLES
TO BE ASKED

ENQUIRED OF BY
THE CHURCHWVAR
DENS and SIDEMEN
of every Parish;

Within the Arch-deanery of Canterbury:

*Whereunto, by vertue of their Oathes, they
are to make Answere severally, to
every ARTICLE.*



Printed at London, by Richard Badger.

1646.

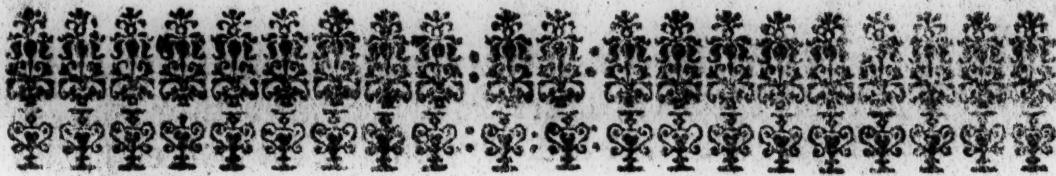


The Tenor of the Oath of the Church- wardens and Sworn-men.

You shall sweare, that you, and every of you shall duly consider, and diligently enquire, of all and every of these Articles, given you in charge: and that all favour, affection, hatred, feare of displeasure, or hope of reward set aside: You shall faithfully present to this Court all, and every such person, which now, or lately was in your Parish, that have committed any Crime or offence, or omitted any Duty mentioned in these Articles, or which are vehemently suspected, or defamed of any such crime, offence, or negligence. So helpe you God, and the Contents of His Holy Gospell.

God save the King.





Concerning the Church and Church-yard.

Whether your Church or Chappel with the Chancel therof be sufficiently maintained in all manner of needful reparations both within and without; the wals and couering thereof strong and close; the Bels in your steeple unbzoken, and their frames strong and safe from falling, and fit for use; the windowes well glazed; the floozes paued plaine and even; the seats decent, and all things there kept without dust or noisomenesse, in such orderly and decent maner, as becommeth the house of God?

2. Whether your Church-yard be well and sufficiently repaired, fenced, and maintained, with wals, railes, or pales, as hath beene accustomed; and if not, what the defect is, and by whose default that is not done?

3. Whether haue you a Font of stone in your Church or Chappell, and the same set in the ancient vsuall place?

4. Whether haue you a conuenient seat made for your Minister to reade Service in; and also a decent Pulpit set in a conuenient place, and there sarmely kept for the preaching of Gods word, with a decent Cushion or cloth for the same; and a decent and comely Surplice with wide sleevees for your Ministers use?

5. Whether haue you in your Church or Chappell the Books of Common Prayer, and the Bible of the largest Volumie, well and fairely bound; and also the Booke of Homilies allowed by authority?

6. Whether haue you a decent Communion Table placed as it ought to be, so as may be most conuenient for the due celebration of the holy Communion, and of that part of divine Service there appointed to be said: and also haue you a Carpet of silke or other decent stufte for this Table: and is that couered therewith in time of divine Service; and also a faire linnen cloth, and is the said Table couered therewith at the time of the administration; and whether haue you a Communion-cup with a couer of siluer, and a flagon of pewter, or some purer metall to be used at the Communion?

Articles.

7 Whether are the ten Commandments set upon the Galle end of your Church, or Chappell, where the people may both see and read the same, and other chosen sentences written upon the wals of the said Churches or Chappels in places conuenient?

8 Whether haue you set vp or fixed in your Church or Chappell a Table of the degrees within which it is forbidden to marry, set forth by authority in the yere of our Lord 1563?

9 Whether haue you in your Church or Chappell a Parchment-booke, for the registering of all the chylstenings, weddings, and burials, within your Parish: and also a sure Coffer with three locks and keyes, for the safe keeping of the said booke, the one key remaining with the Minister, the other two keyes with the Church-wardens, severally; and is the same register kept duly according to the seuenty Canon?

10 Whether haue you in your Church or Chappell a Booke of Canons or Ecclesiasticall Constitutions?

11 Whether haue you in your Church or Chappell a strong chest with a hole in the upper part of it, hauing three keyes; the one remaining in the custody of the Parson, Vicar, or Curate; the other two with the Church-wardens: and is this chest set or fastened in the most convenient place to receive the Almes of the Parishioners? And doe the keepers of these keyes, as often as need requireth, distribute the said almes amongst thair most poore and needy neighbours?

12 Whether is your Parsonage or Vicarage house with all edifices thereto belonging, kept in good reparation?

Concerning the Minister.

13 Whether your Minister in reading publike prayers, administration of the Sacraments, and other Rites of the Church, do weare a Surplice; and if he be a Graduate, do vpon that Surplice weare such a Hood as by the Ordres of the Uniuersities is agreeable to his degréé?

14 Whether doth your Minister, either Parson, Vicar, or Curate, vpon every Sunday and Holyday, and vpon the Eues of them, and vpon every Wednesday and Friday in the place appointed, and at conuenient and vsuall times of those dayes, in a reverent

and

Articles.

and distinct manner say vbline Service, according to the booke of Common Prayers: whether doth he reade the Letany, as it is there appointed; and in reading the holy Scriptures, saying of Prayers, and administration of the Sacraments, doth he obserue the forme, Orders, Rites, and Ceremonies, prescribed in the booke of Common Prayer, without adding any thing in matter or forme, and without omitting or shortning any of those prayers appointed to be read, or diminishing any thing upon any pretence whatsoever, either of preaching, or any other respect?

15 Whether your Minister doe publikely baptise in any sort of Vessell, and not in the Font only: and whether he do alwayes signe the childe baptizied with the signe of the crosse in the forehead; and whether he admit any parent, Godfather to his owne childe; or any either Godfather or Godmother, to any childe, who haue not before received the holy Communion; or suffered any Godfather or Godmother to make any other answer, than by the booke of common Prayer is prescribed; and whether he refuse or delay to chrissten any childe, according to the forme of the booke of common prayer, that is brought to the Church to him vpon Sundayes or Holidayes. Or whether doth your parson or Vicar where there is no Curate. And where there is a Curate, whether doth this Curate being duly informed of the weaknesse and danger of death of any infant unbaptizied in the Parish, wilfully refuse (being desired) to go to the place where the same infant remaineth, and to baptize it; or of purpose or grosse negligence hath so deferred the same, as that through his default any childe hath died unbaptizied; or whether your Minister doe at any time baptize the children of parents dwelling in any other Parish, who say that their Minister is not a Preacher, refuse to haue their children baptizied by him:

16 Whether your Minister doe publikely in the Church at morning prayer the Sunday before each time of the administration of the holy Sacrament of the Lords Supper, give warning thereof to his parishioners: And whether hee doth administer the holy Communion, so often, and at such times that every parishioner may communicate at the least thrice in every yere, whereof the feaste of Easter to bee one; and whether any bread and wine brought to the Communion Table bee vased before he rehearse the words of institution without alteration, the said bread

Articles.

and wine being present upon the Communion Table: and whether the Minister so often as he ministreth the holy Communion, doe first receive the Sacrament himselfe: and whether he doth deliver both the bread and the wine to every Communicant severally; and also whether he hath ministered the holy Communion to any but such as kneele, or to any offenders which be openly knowne to live in any notorious sin; or to any malitious person, who hath openly contended with his neighbour, before reconciliation; or to any Church-wardens, who wilfully refuse to present notorious offences, though urged to discharge their consciences; or to any that refuse to be present at publike prayers, according to the Ordners of the Church of England; or to any notorious deprauers of the booke of Common Prayers, administration of the Sacraments, and the Ordners, Rites and Ceremonies therin prescribed; or of any thing contained in the Articles agreed vpon in the Convocation, Anno 1562. Or of any thing contained in the booke of ordination of Deacons, Priests, and Bishops. Or who hath spoken against his Maiesties soueraigne authority in causes Ecclesiastical; or hath ministered the holy Communion to any in any priuate house, except in case of necessity, or impotency, or dangerous sicknesse; or to any Strangers that be not of his owne parish; and whether he hath rejected any from the Communion who is not by law forbidden to come.

17 Whether any Deacon hath consecrated and ministered the holy Communion in your Church, not having first received the full order of Priesthood?

18 Whether your Parson Vicar or Curate, having knowledge thereof doe resort to such as be dangerously sick in your Parish, to instruct them in their distresse; and whether do they refuse to bury any corps, that is brought to the Church or Church-yard, conuenient warning being given according to the forme of the booke of Common Prayer; or do they inter any excommunicated person, who died so, not having sought to be absolved; or any who by Law ought not to haue Christian burial?

19 Whether your Minister in Churching of women, doe use the forme prescribed in the Booke of Common Prayer, and no other?

20 Whether your Minister haue Churched any woman deliuered of a childe wilfully begotten, before she haue acknowledged her fault openly, according to the order intayned by the Ordinary?

Whether

Articles.

21 Whether your Minister haue maried any person in any private place whatsoever or within your Churches or Chappels without either a faculty or license first granted to marry there, or the banes of matrimony first published thre severall Sundayes, or Holydayes, in the time of Divine Service, in the Parish Church or Chappell where the said parties dwell: and in this case where the Banes haue beene thrice published, whether he haue married any in any other Church or Chappell, but of that parish where one of them dwelleth: or having no license, without the consent of the parents or governors sufficiently testifid to them, if any of the parties to be married bee under the age of one and twenty yeeres. Also whether hee hath married any within the times prohibited for marriage, without licence; or at any unseasonable times of the day, but only betwene the houres of eight and twelve in the forenoon, in the time of divine Service. Or whether your Minister haue used any other forme in marriage than is directed by the Booke of Common prayer, or omitted any part of that. And lastly, whether your Minister vnder colour of any peculiar liberty, or priuiledge claimed to appertaine to certaine Churches or Chappells; haue celebrated mariage betwene any, contrary to the constitution of the Church:

22 Whether your Minister being not a licensed Preacher, doe take vpon him to expound in his owne cure, or else where, any Scripture or matter of doctrine; and whether in this case he doth not procure Sermons to be preached in his Cure once euery moneth at the least by a licensed Preacher; and vpon those Sundayes when there is no Sermon, doth not he or his Curate reade some one of the homilies prescribed?

23 Whether your Minister being a beneficed man, and allowed Preacher, and residing on his benefice, hauing no lawfull impediment, do either in his owne Cure, or some other Church or Chappell neare adioyning, where no Preacher is, preach one Sermon every Sunday in the yere; and in case he be licenced not to reside vpon his Benefice, is his Cure supplied by a sufficient licensed Preacher, if the worth of the Benefice will beare it?

24 Whether your Minister hauing two Benefices doth maintaine a Preacher licensed in the Benefice where he doth not reside; except he preach himselfe at bothe of them usually?

Whether.

Articles.

25 Whether your Minister doe not reside upon his Benefice, being not lawfully licensed to be absent?

26 Whether the Curate of your Parish if you haue any, be legally licensed to serue in that place; and whether he serue more than one Church or Chappell in a day, the said Chappell being not a member of the parish Church, nor united thereunto?

27 Whether your Minister doe at any time preach in any private house contrary to law?

28 Whether your Ministers, and Preachers, before their Sermons, Lectures, and Homilies, obserue the order of praying set forth and commanded in the 55. Constitution?

29 Whether your Parson, Vicar, or Curate, soure times at the least in a yere, teach, open, manifest, and declare, in his or their Sermons, Collations, and Lectures, that all usurped and forraigne power is for most iust cause taken away and abolished?

30 Whether any Minister preaching in your Parish Church, particularly, or namely of purpose, haue impugned, or confuted any former doctrine, there before deliuered, or in any other Church neare adioyning, whereby upon such publike dissenting and contradicting, there hath or might grow offence, and disquietnesse to the people?

31 Whether such Ministers who are strangers, and haue preached in your Church or Chappell, haue not first shewed their license to preach, and then subscribed their name to a booke where their name is noted by the Churchwardens, and the day when they preached, and the name of the Bishop of whom they had license to preach?

32 Whether your Parson, Vicar, or Curate, upon every Sunday and Holyday, for hale an houre before Euening prayer, do examine and instruct the youth, and ignorant persons of his Parish, in the ten Commandments, the Articles of Belief, and the Lords Prayer, and diligently instrua, and teach them the Chatechisme, set forth in the booke of Common Prayer?

33 Whether your Parson, Vicar, or Curate, do solemnly every Sunday declare to the people what Holydayes or Fassingdayes there be the weeke following?

34 Whether hath your Minister read all the Booke of Canons in your Church or Chappell, once the last yere?

35 Whether your Parson, Vicar, or Curate, haue refused or deferred

Articles.

ferred to publish any excommunication, against any of your parish, sent from his Ordinary, the next Sunday after the receipt of it, in your Church or Chappell: and whether your Minister do openly in time of diuine Seruice, vpon some Sunday, in the parish Church once every six moneths, denounce and declare excommunicate, all such who for notorious contumacy or other notable crimes, stand lawfully excommunicate:

36 Whether your Minister doe diligently call vpon, and exhort, their neighbours from time to time, especially when they make their Testament, to give as they may well spare to the relief of the poore:

37 Whether your Minister hath appointed, or kept any solemnie Fastes either publikely, or in private houses, other than such which are by law, or publike authority appointed, or hath wittingly bene present at any of them; and also whether your Minister, with any other person whatsoever, haue met together in any private house, or elsewhere to consult vpon any matter or course, tending to the deuining of the doctrine, or discipline of the Church of England, or the booke of Common prayer:

38 Whether is there a common fame in your parish, that your parson or vicar, hath obtained his benefice by Simony, or any other unlawfull meanes; and also whether he doth at any time, otherwise than for his honest necessitie, resort to Tavernes, or Alehouses, or doth bord and lodge in any such places; or doth he give himselfe to any base, or seruile labour, or to drinking or riot, or to playing at dice, cards, tables, or other unlawfull games, or doth he spend his time idely, or live scandalously:

38 Whether your Minister doe vsually weare a gowne with a standing collar; and in their iourneys vsually, cloaks with sleeves, without wels or guard; and both abroad, and at home, habit themselves in such a decent manner, as is ordered in the 74. Canon:

Concerning the Parish-Clarke.

40 Whether you haue a Parish-Clarke chosen by the Parson, Vicar, or Minister of that place for the time being; is he of twenty yeeres of age at the least, of honest conversation, and sufficient for his reading, and otherwise to discharge that place?

Articles.

42 Whether hath the said Clarke received his ancient wages, without fraud or diminution, according to the most ancient custome of the parish, and whether any refuse or neglect to pay the Clarkes wages, and who they be?

Concerning Schoole-masters.

42 **VV** Whether haue you any Schoolemaster in your Parish, that teacheth either in publike Schoole, or in private house, not allowed by the Ordinary vnder his hand and seale, and whether is he of sober and honest conuersation?

43 Whether doth your Schoole-master teach the children the Catechisme set forth by publike authority, bring his schollars to Church to heare Sermons vpon holy and festiuall dayes; see that they haue themselves there quietly and soberly; and vpon other daies so traine them vp, as shall be most expedient to induce them to all godlinesse; and teach them the Grammar set forth by King Henry the eighth, and continued in the time of King Edward the sixth, Quene Elizabeth, and King James of noble memory?

Concerning Physicians Chirurgions, and Mid-wives.

44 **VV** Whether any in your parish do practise physicke, or chirurgery, or that there be any Mid-wife there; or by what authority any of them doe practise, or exercise that profession?

Concerning the Parishioners.

45 **VV** Whether any in your Parish refuse to pay their assesse for the reparations of the Church or Church-yard, and of all other things within the Church, which are to be provided and kept there for vse, or for any other charges which in relation to the Church or Church-service, are to be borne by the parishioners?

46 Whether any in your parish doth affirme, that the Church of England, established vnder the Kings Maiesty, is not the true Apolicall Church, or doth impeach his royall Supremacy in causes Ecclesiasticall: and whether any of your parish doth affirme, that the forme of Gods worship in the Church of England established, by Law, and contained in the booke of common prayer, and administration of the Sacraments, is a superstitious or vnlawfull worship, or containeth any thing repugnant to the Scriptures, or that the government

Articles.

vernemant of the Church of England vnder his Maiesty, by Arch-bishops, Bishops, Deanes, Arch-deacons, and the rest, that beare office in the same, is repugnant to the word of God; or that the Rites and Ceremonies, are wicked and superstitious, and such as men zealously affected, may not with good conscience vse, or subscribe to: Or that the Articles of Religion agreed vpon in the Convocation, Anno, 1562. are erroneous, and such as one may not with a good conscience subscribe to: or that the forme and manner of making, and consecrating Bishops, Priests, and Deacons, is repugnant to the word of God; and whether any combine themselves in a new brother-hood, accounting those Christians who are conformable to the doctrine, government, Rites, and Ceremonies of the Church of England, to be unmeet for them to ioyne with in Christian profession: or do affirms that within this Realme, there are other meetings, or congregations, of the Kings borne subiects, then such as by the lawes of this Land, are allowed, which may rightly challenge the name of true and lawfull Churches; and that it is lawfull for any sort of Ministers, or lay-persons to ioyne together to make rules, and constitutions in causes Ecclesiasticall, without the Kings authority, and to submit themselves to be governed thereby:

47 Whether all the people of your parish do diligently resort to your Church, vpon Sundayes and Holidays, to Morning and Evening prayer, and there abide orderly, and soberly all the time of divine Service, with their heads vncouered, except for some infirmity they weare a coife or night-cap: do they kneel vpon their knees when the Confession, Letany, and Prayers are read, and stand vp at the Vespere, according to the Rules of the Booke of common Prayer? Doe they vse due and lowly reverence, when in the time of divine Service the Lord Iesus is mentioned; are any at such times otherwise busied in the Church, than in quiet attendance to heare and understand, what is read, preached, and ministred? Do they in due places, and audibly say with the Minister, the Confession, Lords-prayer, and Creed, and make such other answers, as are appointed in the booke of Common Prayer?

48 Whether any disturbance the divine Service or Sermon, by walking, talking, or any other way, or depart out of the Church, during the time of Service or Sermon, without urgent cause?

49 Whether all persons within your parish, of sixteene yeres of age,

Articles.

age and upward, haue received the Communion thrice this last yere, at the least, and namely at Easter ones?

50 Whether any person within your parish, refuse to receive the holy Communion, at the hands of a Minister that is no Preacher; or to haue their children baptizied by them in that respect, and doth therefore leue his owne parish Church, and communicate, or cause his children to be baptizied in other parishes abroad, and will not reforme their evill out?

51 Whether any doe keepe their childe or childeunbaptizied, longer than is conuenient?

52 Whether any person haue beene married within your Church or Chappell, or in other places, and now dwelle within your Parish, within the degrees forbiddon in the Table of marriage; or that being separated, for the same, do notwithstanding cohabit together?

53 Whether there be any that haue married two wifes, or two husbands, both living, or that being diuorced or separated asunder, haue married againe, the former diuorced wife not being first dead; or any that haue made secret contracts, and liue as man and wife, whitch haue beene secretly married out of the parishes where they dwelle: or any couples who haing beeene lawfully maried, liue not together, but scandalously liue apart?

54 Whether any women within your parish after childe-birth, refuse or contemne, to come to Church, to giue God thankes for their delivery, according to the booke of common Prayer?

55 Whether the Masters & Mistresses of families, within your parish, cause their children, seruants, and apprentices, to come to Church at the dayes and times appointed, to be catechized by their Minister, and whether any refuse to come, and obediently to heare and be iinstruced by their Minister?

56 Whether there bee any within your parish, whitch behaues themselues rudely & disorderly in your Church or Chappell, or whitch by untimely ringing of the bels, by walking, talking, or otherwise, shall hinder or disturbance the Minister or Preacher?

57 Whether there be any preaching, reading of Lectures, expounding of Scriptures, Chateching, or other like exercises in priuate places, and families, or administering of either of the Sacraments, whereto others not of the same families do resort, and what they be that maintains such meetings, and who resort to their houses?

58 Whether

Articles:

58 Whether any within your Parish, is a hinderer of the word of God to be read, and sincerely preached, or a fauourer of any usurped, or forraigne power, or a defendor of popish and erroneous doctrine?

59 Whether there be within your Parish any popish, or sedacie Recusant, which for any cause whatsoeuer, refuse to come to Church, to Common prayers, or to heare Gods word preached?

60 Whether there be any within your Parish, or resorting therunto, that be knowne, or suspected, to be Massing Priests, Jesuites, Seminaries, or other persons, who haue received Orders, or authoritie from the Romish Church, and who maintaing them, or whether any keepe hidden or conceale any Masse booke, or other booke of Superstition?

61 Whether there be any in your Parish who standing excommunicated doth resort to your Church, or Chappell, and who they bee?

62 Whether any person haue quarrelled, fought, or brawled, in your Church, Chappell, or Church-yard, and what be their names?

63 Whether you haue any Playes, Feasts, Church-ales, drinkings, or any other profane usage kept in your Church, Chappell, or Church-yard.

64 Whether there be any Innkeepers, Tummellers, or Tipplers, that suffer or admit any person in their houses, to eate, drinke, or play at any game, in the time of Common prayer, or Sermon, vpon Sundaises, or holi-daisies: who are they that suffer them, and they that are thus suffered, and admitted?

65 Whether any Lay person, being neither Priest nor Deacon, haue presumed to reade Divine Service, or execute the office of a Minister or Deacon in your Church?

66 Whether any in your Parish doe sell any swares, or exercise any trade, vpon the Sundaises, or vpon holi-daisies, especially in the time of Divine Service?

67 Whether any man or woman in your Parish, be witches, sorcerers, sooth-sayers, or coniurers; or there be any that resort to such for helpe? Also, whether there be any commonly noted, to be malitious, contentious, uncharitable persons, raylers, and solvers of discord, betweene neighbours; and especially raylers against Ministers? And also, whether there be any in your Parish that haue offended their brethren, by Adultery, Whoredome, Incest, or drunkeenesse, or by blasphemy, swearing, ribaldrie, bawdry, or any other uncleannessse, and wickednesse of life; or which by a vehement suspicion, and common fame, are reputed to haue committed any of these crimes, and faults, or the like; and whether any

Articles.

haue departed your Parish, leaving behinde them a scandall of a
ny of these Crimes, or which by fame were reputed faulty in them
while they were in your Parish, and where they now liue? And also
whether any be come into your Parish, which by common fame,
was reputed to haue liued in any of these faults before his com-
ming to your Parish.

68 Whether any in your Parish have suppressed the wills of any dying there, or elsewhere, or that with-hold legacies given to the poor, or from Orphans, or given to any godly use?

69 Whether bath growne in your Parish any contention be-
twene the Parishioners, touching the placing or displacing any,
in any Seat or Pew in the Church: and whether there have bene
any Pew built, or Gallery set up in your Church, or Chappell, or
any Monument there erected, without the expresse leane and con-
sent of the Ordinary: If yea; Then in what place of the Church,
Chappell or Chancell, and when, and by whom?

Concerning the Church-Wardens.

70
VVether the Churchwardens of the last yearre haue giuen
by a last accompt before the Minister and Parishioners of
such money as they haue receaved, and howe particularly they haue
bestowed the same : Haue they deliuered ouer the money, and all
other thinges of right belonging to the Church, or Parish (if there
were any remaining in their hands) to the Parishioners ; that it
might by them be deliuered, by bill indented to the next Church-
wardens.

71 Whether the Church-boordens doe before ever ie Communion, with the advice of the Minister, provide a sufficient quantite of fine white bread, and of good and wholesome wine for the number of the Communicants? And is that wine brought to the Communion Table, in a cleane standing pot of pewter, or purer mettall.

72 Whether the Church-Wardens see that in every meeting of the Congregation, peace be well kept; and y all persons excommunicated, and so de mounced, be kept out of the Church.

73 Whether doe you euerie yere in Rogation weeke, walke the Perambulation of the Circuit of your Parish, according as it is appointed by Lawe; and if it be not obserued, in whom is the fault?

74 Whether the Church-wartens of the last peace, have sold any goods of the Church, and what, and how the same have been employed?

75 असाध्यता

Articles.

75 Whether you know any other matter, against the orders and Constitutions of the Church, not comprised in these Articles, which is Presentable, or any matter which hath not bene yet called upon, and corrected, though heretofore presented; you are now to present the same?



FINIS.



大清國寶

五元

大清國寶

